


HOW THE SPIRIT AND LETTER
OF THE
GOSPEL
MAY BE CONVEYED TO THE
DEAF MUTES,
AND THE
ORDINATION OF SAMUEL ROWE,
A DEAF MUTE, AS AN EVANGELIST,
AT THE
CONGREGATIONAL CHURCH,
WEST BOXFORD, MASS.,

WEDNESDAY, FEBRUARY 20, 1878.

BY REQUEST OF THE MAINE DEAF MUTE MISSION.

GEORGETOWN:
PRESS OF THE GEORGETOWN ADVOCATE.
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SERMON

BY REV. JAMES MCLEAN.



FATHERS, BRETHREN AND SILENT FRIENDS :

Called together by no ordinary behest, we are naturally led to inquire why enter upon the solemn service of ordaining to the work of the Gospel ministry, a man who can neither hear nor speak in our tongue. The reply clear and emphatic is because there are at least five hundred of our fellow creatures in the State of Maine alone, living in the silent world without an ordained leader and teacher, who can declare unto them in their *own* tongue the *wonderful works* of God, and so far as we know, there may be as large a proportion of deaf mutes in the other New England States, and we believe that there are only two ordained deaf mute preachers in the whole United States. There is hence *novelty* as well as a *pressing spiritual* demand in the services of this memorable hour. Moreover, not only are many of our mute friends calling for this service at our hands, but the Providence of God seems to indicate that as in the days of our blessed Lord's incarnation, sightless eyes were made to see, and the deaf to hear His gentle and heavenly voice, and to join in the hallelujahs of the healed and the regenerate ; so we believe that the march of which improvement

characterizes this missionary age, evidently indicates a forward movement in behalf of those who are providentially deprived of hearing and speech. As christianity *first* brought the lamp of light, salvation and hearing to the deaf and dumb, surely we ought to be delighted with the privilege of extending to these sad children of sorrow *all* the *privileges* and helps which the loving and manifold agencies of the Gospel can bring. Only by entering into the fullest sympathy with this deeply interesting yet greatly afflicted class of our fellow creatures, can we hope to claim kinship with Him of whom it could be said, "He hath done all things well: He maketh both the deaf to hear and the dumb to speak." Looking forward then through the eyes which christianity lends always to the enlightened conscience, we may well base the reflections which we shall deem pertinent to the present occasion, on the brave and prophetic words of Nehemiah, found in the sixth chapter of his prophecy and the third verse. "I am doing a great work." These are the resolute words of the staunch old prophet who held the influential office of cup bearer to Artaxerxes Longimanus, King of Persia. About four and a half centuries previous to the advent of Christ, certain Jews from Judea gave Nehemiah such a deplorable account of his countrymen at the national Capitol, that he sought the opportunity of provisional governor of Judea, that he might visit his native land and kindred, and render them seasonable aid. Glowing with the sacred fires of loyalty and religion, he leaves the Persian court, and hastens to engage in the great and glorious work of rebuilding the walls of old Jerusalem, and restoring that ancient city of Zion to its former state and dignity as a

fortified town. Only through the success of this courageous undertaking could the Jewish nation be resuscitated, the Mosaic institutions preserved, and the foundation of future independence secured. We should make note of the fact that Nehemiah lived in the time of the captivity, when Jerusalem was in desolation and the Temple a heap of ruins. Observing the rapid rising walls around the venerable city, Sanballat, Tobiah and Geshem the Arabian, gave unequivocal proof of their mortification and anger. Meantime conspiring with others, the dark plot is laid to arrest the laudable undertaking. When solicited to meet in council on the plain of Ono, the God-fearing Nehemiah sends back the prudent and brave reply, "I am doing a great work."

Regarding the christian minister as engaged in an equally hazardous and an infinitely important work, we may lay hold of this wise utterance of the devout old prophet and derive from it a lesson of instruction for the present occasion. The theme enshrined in this comprehensive narrative is evidently *this*, "that *entireness* of consecration to his work, should characterize the christian minister. A vast account is made of this in scripture—the *heart* service—service with *all the heart*. This God everywhere insists on *unwavering unflinching* singleness of purpose and affection. "Thou shalt have no other gods before me," is not only the first, the beginning of the commandments, it lies at the foundation of everything that comes after. We observe first, that this consecration will lead the minister to render all his acquisitions and personal culture tributary to his work. This may be seen from the estimate set upon it in the scriptures, for while dependence on human wisdom is

forbidden in the Bible, yet *knowledge*, study, *sound* learning are commended. "For the priests lips should keep knowledge," and the Royal Preacher adds, "Through desire a man having separated himself, seeketh and intermedleth with all wisdom." Examine the quotations of Paul in his masterly epistles and you will not only detect his ripe scholarship, but see plainly also, his fine conception of the *legitimate* use of learning in preaching. Scholarly culture is also preeminently valuable because it tends to make one intellectually humble. In fact, earnest study is the only *sure* method of keeping down *self-conceit* since it helps a man to see *how little* he knows ; and also what are the limitations of human knowledge and what is truth's vastness, and can we not accept this forceful putting of the thought before us by one who has stirred somewhat profoundly the fountains of knowledge. He tells us that to know these things, is really the philosophical foundation of christianity, which is the realization of human nothingness and its need of higher enlightenment.

By study in any direction, in any department of knowledge, one is brought to so many doors leading into entirely new kingdoms of knowledge, which he can have no hope ever to explore, that he grows less self-confident every step he takes. Then too scholarly culture will prevent a *one* sided mental development and keep the minister from becoming a partizan on popular topics, since he will be too *broad* for that. Finding himself at home in human knowledge, his people will cherish a quiet confidence that he is well instructed in Divine knowledge. This worldly wise parable is recorded of a certain king who instructed his son

in the art of governing men. Said he, "the great art of governing is to make the people believe that the king knows more than his subjects." But, inquired the son, "how shall I make men believe this." He replied, "by *knowing more*." For certainly he who instructs, at least in those things in which he instructs others, should strive to be more thoroughly and profoundly informed than his hearers. He should teach from himself, from the inward *richness* of his wisdom, and we may add in this connection that if such an intellectual Titan as Lord Brougham deemed it necessary to write and rewrite twenty times the peroration of his argument on the trial of Queen Caroline, why may not he who expounds God's law to the people be equally laborious and persevering in preparing and developing the thoughts and motives that are intended to revolutionize the life of man. The towering and eminently gifted Chalmers was wont to say that the more labor he put into a sermon, the more effective he always found it to be. He believed in *hard* study, and quoted a saying of Dr. Johnson when asked if a man should wait for an inspiration before he wrote, replied, "*No sir, he should sit down doggedly!*". The biography of the finely cultivated and eminently spiritual F. W. Robertson sheds light on our subject, for says he, "I read hard or not at all, *never* skimming, never turning aside to many inviting books;" and Plato, Aristotle, Thucydides, Jonathan Edwards, have passed like the iron atoms of the blood, into my mental constitution. Only by diligence as a student, can a minister command and retain the confidence of a people as their religious teacher, and therefore he must be so much of a student and scholar as to be able to instruct his

people in the truths of religion. But in order to compass this high end, the minister must be able to speak largely from his own experience of truth, and therefore every herald of the glorious Gospel who yearns for success in his great work, should labor to secure a *various, mental and religious* culture. We add further, that as the paramount object of the preacher's mission is to awaken in others the responsive consciousness of an *indwelling* Christ, his own soul must be thoroughly *snrcharged* with the sacred fire of Christ's love, *then* the truth breathed will come forth not like incense from the censer that only holds it, but like fragrance from a flower suffused with it throughout, and so it becomes very evident that the *primary condition of success* in the higher calling of the minister is a life of much communion with God. Evidently then, a man's *own* moral state is very much the measure of his moral convictions and of his ability to reproduce those in others. Beyond question, the medium lends its own defects or excellencies to the light which passes through it. If therefore you would exert real power over men's minds and hearts, what you speak must be not only true, but true to you.

Subjectively considered, preaching ought to be, and must be experimental, by which we mean that the preachers *own religious* nature should be penetrated and quickened by the *truth* he utters, for as a matter of fact, the preacher's beliefs and emotions are passed over *into* the minds of his auditory. The eternal realities and verities of God's law should fill the preacher's mind with their *august* solemnities. His *whole* being should be *pre-occupied* and *saturated* with the sublime fervors of redeeming love, and as a legitimate consequence,

the reason, understanding, and heart should be *enlisted* and *absorbed* in the *service*. When your life and love and all you have are *cordially* and *loyally* enlisted in the service of God; *then* there will fall upon your soul the radiant beams of His light and favor, and the great work in which you are enlisted will be pleasantly and successfully accomplished. We observe further, the preaching of such a consecrated and ordained messenger of God should have *singleness* of *object*. You may not stump the state as a partizan orator, and yet as an *expounder* of truth you are *bound* to handle all questions, social, political and religious with such a *fearless* grasp, that men will be constrained to feel that every subject is sacred which has any bearing upon the daily life and destiny of man. The themes which shake the universe are *graver* and *grander* than the disputes and policies that jar the foundations of a capitol. Hence the broad and far reaching principles of revelation in their application to domestic and social life *should* have such faithful and persistent presentation that even unlettered men will be imperceptibly imbued with the thought that there is a plan, a system of revealed doctrines to which the minister is faithfully bound. In the development of this great system of truth, the preacher, enlightened by the spirit of God, *must* judge for *himself* what he should preach, for he stands between God and the fallen multitude as the divinely appointed messenger to utter the threatenings and to reiterate the promises of Sovereign Mercy. At any rate, if he would be powerful and successful as a herald of heavenly tidings, his preaching must have boldness of construction, so that men will understand *whom* he means and *what* he

means. Then obviously, every sermon will *hit* somewhere. In the reproof of sin, he may appear terrible as Elijah and stern as Amos, though he trusts *more* to the gentleness of Christ, and to the still small voice that finds its way to the heart. So far as any rule may be given and followed, there is always a peculiar pungency to that preaching which *explains* Divine truths, *describes* Divine objects, and *distinguishes* human characters. The ambassador of God stands like a man insulated and charged with the electric fluid. The touch is now startling which a few moments previously was like the touch of a common man. With this theory in view, Richard Sheridan was wont to say, "I often go to hear Rowland Hill, because his ideas come *red hot* from the heart." When Dr. John Mason was asked, what was the forte of Dr. Chalmers, after a moment's consideration, replied, his *blood* earnestness. Pertinent also to the point before us, was the reply of the Chinaman to a missionary. *We want men with hot hearts* to tell us of the *love* of Christ. Whatever may be our system or our theories beyond all question *it is* the old Gospel proclaimed by men who have *felt* and *experienced* its *power*, that is, to convert the World. Let your experience put new life into the promises of God, and the promises will put *new* life *into you*. If the Gospel has held its own and even made advances in *your* heart, rest calm and confident in the assurance that it *can do* the same in a cold and gainsaying world. The source and centre of all effective preaching and eloquence must be based upon the *fact* that the preacher centres himself upon God, and speaks out of the consciousness of God's choice of him, and of God's will, expressed through him. It is

the giving of God's invitations from hearts stirred by his love, that conquers the prejudices and *constrains* the love of men. Charged with such burning love and loyalty to God as reigned in the heart of the venerable wall builder of old Jerusalem, the life of the consecrated pastor will be an unintermitted and perpetual pleading with man for God, since where the tongue of men and of angels would fail, there is an eloquence in living goodness which will often prove persuasive. This is the most effectual way to convince and get *within* men, and bring each truth to the quick. With such a theory in the prosecution of your sublime work, you will in due time realize that God's best gift to you as a minister, is the power of loving. This heaven born qualification will enable you to make full proof to all classes, that your ministry *is* of *God*, since he who loveth, dwells in God, and God in him. He who has love in his heart has spurs in his side. *Love* for your Master and for those whom you would win to His service, will render your work a perpetual joy and blessing. He who has a consecration to this great work, based upon that perfect love that casteth out fear, will be ingenious and original in his methods of service for Jesus, because impelled evermore by the *constraining* reflection that humanity claims it, God *demand*s it, glory, honor, and immortality will reward it. He will preach *best* who loves *most*. Obviously also, such a consecration to the great work of preaching Christ, will express the earnestness of Christ's desire to save souls and train them for heaven. The intense and all embracing earnestness of Jesus to save men and fit them for heaven, is strikingly portrayed in the burning language of Isaiah's

prophecy,—“He shall see of the travails of his soul and shall be satisfied.” Jesus marched to the cross yearning and burning for the salvation of men, without distinction of race, party or sect. No sacrifice or self-denial was too great if by any means, this sublime end might be secured. It is related that the seraphic Summerfield, speaking of his recovery, said, “Oh if I might be raised again! *How* could I *preach*? I could preach as I *never* preached before. I have taken a look *into* eternity!”

That look into eternity was what gave such seraphic unction to the silver-tongued Summerfield, rendering his memory precious and fragrant throughout christendom. What he so nobly accomplished, is *within* the reach of all who will bring to the work, hearts of burning love, and unqualified devotion. As men whose business is all about eternity, we must be *more* in earnest if we would win souls. Only thus can we walk in the footsteps of our beloved Lord, and fulfil the solemn vows that are upon us. Surely, the unprecedented earnestness of the age is not of man, *but* of God. Manifestly then, the preacher’s great business is to give right direction to this earnestness. It is taking so many wrong directions, that as the watchmen on Zion’s walls, we must make hast to put forth every effort to lead it aright. Only the Gospel of the grace of God, flaming in the heart and life of the herald of Salvation, can bring down the feverish pulse and soothe into a blessed calm, the turbulent passions and restless minds of the multitude. So it is not opinions that man needs, it is *truth*; not theology, it is *God*; Not *religion* it is *Christ*; Not literature and science, but the *knowledge* of the *free* love of God in the *gift* of His

Son. Forget not the fundamentally important fact that Jesus Christ is the true vine, and all parts of Gospel truth are branches in Him. Astronomers, when they teach the Solar system, begin with the Sun. So should *you begin*, with Christ and the Sun of Righteousness, for your central Sun and Light of life is Christ. Christ is the end of the law and the marrow of the Gospel. When *your* heart and preaching are full of Christ, your ministry will be *joyous, powerful, and successful.*

Enlist in your high and sacred calling, my brother, with the distinct purpose in mind that you must grow broader and deeper in the knowledge and love of God. We resemble seeds here, and so must germinate and become rooted, at least in this life with assurance, and by and by we shall push upward and become floral before God, and although only a bulb here, yet remember that the bulb is to burst and sprout and grow through eternal ages, and as the trees put forth new leaves, each year imitate their wisdom by adding fresh leaves to your book of knowledge yearly, and as no one can calculate the interminable orbit of the human mind, the past is nothing to us, but the future *everything.* In being yourself a man, stored with all the forces of a vigorous and generous nature, relying on the sympathy and help of God, forge your own weapons and fight your own battles, conscious of the God *in* you. So will you as a public teacher, become a creator rather than inheritor, an almoner of God's richest treasures and tenderest sensibilities to man, and not a leech feeding upon the refuse blood and redundant stores of others. Next to your faith in the Lord Jesus Christ as your *Captain, Helper, and Saviour, have*

faith in yourself as one whom God has called and ordained to be an advocate at the bar of everlasting Truth, Justice, and Mercy.

Having cultivated a broad and generous sympathy for all around you, and equipped also with the Divine power of loving, you will readily bring to your sublime work the high ability of giving to your people *experimental* preaching which is evermore deep as the soul of God.

In laboring for the salvation of man, forget not the important fact that Jesus is *especially* and *tenderly interested* in the welfare of the children, for He knew what we should all cheerfully acknowledge, that the child's heart is a human harp, where tender strings tremble under Divine impulses. Consequently, the intellect that beats in his brow, may expand into companionship with the mind of Christ, or may be rendered hideous in the sight of all men by a perversion of its mighty powers, and do we make sufficient note of the fact, that the religion of Jesus is the only one that dares to place its sacred books in the hands of a child. In the Sophistries of rationalism there is no place for a child, nor did Mahomet know anything about children, for all his religion testified that a child might not exist. But the blessed master in whose service we are enrolled, took a little child in His arms, and placing him in the midst of His questioners, confounded them. The simple, yet glorious facts of the Gospel abide with a child. Evidently enough, belief in God is not a matter of education, and therefore the child heart can understand the love of God, vastly better than the head of a man without the heart.

Feed the flock of God with a genuinely Christian nurture,

and remember also, that an important part of your great work will be to comfort downcast souls whose homes the angel of death has been visiting. Tenderly lead all such into an experimental acquaintance with the Great Healer and Brother, born for adversity.

FINALLY.

Your success as a wise master-builder will all turn on your *personal* relations with God. Consequently your *own* soul is your *first* and *greatest care*. You know a sound body alone can work with power, much more a healthy soul. The Saintly and eminently successful John Angel James, has left on record this expressive observation. "It is much to be feared that we are weak in the pulpit because we are weak in the closet." Keep up *close* communion with God. Preserve a *clear* and *clean conscience* through the blood of the Lamb. Study *likeness* to Him in all things. Read your Bible *first* for your own *growth*, then for *your* people. Bishop Hall was wont to say, "Let us seek the Lord *early*. If my heart be early seasoned with his presence, it will savor of him all day after." It is then *all* important to see God *before* man every day. It is true, pre-eminently, that one who *walks* with God, reflects the light of his countenance on a benighted world, and the closer he walks, the *more* of the light does he reflect. Such an one *imparts life* whithersoever he goes, as it is written, *out of him shall flow rivers of living water*. He is not merely the world's light, but the world's fountain. He waters the world's wilderness as he moves along his peaceful course. Beyond all question this is the grand secret of ministerial success.

Thus walking before God, and wedded to your beloved work; your love will grow with the growth of the sons of God, and there will shine on your illustrations henceforth the sweet benediction of the ascending Saviour, "Lo *I am* with you always, even unto the end of the world." With heavenly unction dwelling in your own heart as the chief qualification for the sublime work now opening before you, our *united* prayer *is* and *shall* be that among your people, faith, hope and charity may dwell in beauty, peace and power forever and forever.

" 'Tis not for man to trifle. Life is brief,

And sin is here.

Our age is but the falling of a leaf—

a dropping tear.

We have no time to sport away the hours;

All must be earnest in a world like ours,

" Not many lives, but only *one* have we,—

One, only one ;

How sacred should that *one* life ever be—

That *narrow* span!

Day after day filled up with blessed toil.

Hour after hour still bringing in new spoil."

CHARGE TO THE EVANGELIST.

REV. S. D. GAMMELL.

MARK 16:15.—*Preach the Gospel to every creature.*

MY BROTHER :

I feel myself honored in accepting this duty. I remember that I am speaking, not for myself only, but for these ministers and brethren who represent the church of our Lord Jesus Christ ; and I trust I shall not speak only out of myself, but with words that shall be given me by the Holy Ghost. You are to be called, my brother, an Evangelist. It is a good name ; there can be no higher title given on earth,—for the word means “a bringer of good tidings.” Just as it is a most sad duty to carry bad news, so it is most pleasing to convey *good* tidings. No one likes to approach a mother and say “Your only son has died of delirium tremens ;”—but what joy a messenger has often felt by himself and caused to others, by simply saying, “Your son has reformed, has become a Christian, will give you no more sorrow.” But we who preach Christ, bring tidings of such joy that no comparison can describe them. What bad news it

would be if we had no other message than this—the soul that sinneth, it shall die ; if we had only the perfect moral law to teach in a world where none doeth good, no, not one, we should be like that old prophet *Jouah*, going through the streets, up the broad avenues, standing in market-place and square, on Wall and State street, and over and over repeating the threatened doom, “Yet forty days, and this proud city shall be destroyed.” If we could tell *only* of destruction, *only* of death as the wages of sin, we could not be called Evangelists.

But, (we humbly thank God), he has given us a very different message. We find men in sin indeed, and we tell the good tidings that sin may be overcome on earth by the help of Christ, and forgiven in Heaven by the mercy of God. This you will do, my brother ; you are especially set apart to declare the Gospel, the story of our Heavenly Father’s love for us, which was so great that he sent his well-beloved Son to die, the just for the unjust. Thus we are glad to bid you God-speed as a preacher, a herald, a bringer of good-tidings.

Let me say a few words as to the manner and the spirit of your work ; and they are all included in the counsel,—*Follow Christ* ; imitate him ; as you read of His life, and study his words, you see that his heart was always warm and loving ; a fire of love burned in his bosom which never went out. He felt a real interest in every one ; the proud, self-righteous Pharisees he wished to humble, and by so doing, to bless them ; the skeptical *Sadducees* he wished to convince of error ; the penitent sinner he sought out and comforted, speaking great words of forgiveness and admo-

nition ;—no needy person applied to him in vain. *Preach the Gospel* as Jesus did : this is not *my* charge only, not *our* charge, but above all it is the command of Scripture, it is the exhortation of the Holy Ghost. Let this be enough for our charge. I am greatly inclined to *rejoice* with you to-day ; to congratulate you in all your chosen work. To us, doubtless, who are thinking of the people you will preach to, it seems much like setting one aside as a foreign missionary, for you will address those who do not share with us the common privilege of speech and hearing. *You*, however, can speak to *them*, *they* can hear you. You are like a missionary who has learned the language of that far-off people to whom he is going, and it is to us a grateful thought that God has made, through good and wise men, such wonderful provision for those who cannot *hear* the voice of the preacher. When Jesus Christ, who came to help *all*, wished to speak to the deaf, he touched his ears, and in that moment the blessed sound of the Lord's words flowed in upon his soul. But when christian preachers wished to declare the gospel to the deaf, there were long centuries of waiting and much privation to those thus shut out from the sound of the gospel before a language was invented, and the deaf trained so as to express and receive thoughts and ideas, and I should think you would find your message greatly strengthened, (your gospel message), by telling your friends *how much* christianity has done for them. You can tell them that in ancient times, nothing was done in their behalf ; a deaf-mute was looked upon as an encumbrance ; no pains were taken to improve them, the State permitted their destruction, and even in the middle

ages these "children of silence" still labored under the burden of neglect and helplessness. Christianity had indeed prevented their murder, but had not yet found a way to instruct them and convey its heavenly consolations. Scarcely anything was done until about two hundred and fifty years ago. Ah! my friends, what a long night of solitude and desolation had our unfortunate fellows passed through before this morning dawned. But, since attention was first strongly directed to their improvement, how rapid has been the gain. Shall we not see the hand of Providence in this? Did Christ tell us to preach the gospel to *every* creature without making it possible? With all reverence let me say it, but Christ has made men able to repeat his own miracle. men touch the deaf ears, and they hear, the silent lips, and they speak,—even to the *deaf* the gospel is preached. We get sight, through these modern improvements, of the vast resources of our Heavenly Father; as in the time of Christ, the deaf hear, the blind see, and even one like Laura Bridgeman, deaf, *dumb* and *blind*, can yet communicate with the external world, store her mind with knowledge, and know the blessings of prayer. I think God's care over the afflicted, and His Providence in meeting their needs, are beautifully illustrated in the life of that blind girl who loved to read her bible. As her fingers run along the raised text of the bible for the blind, she found her delight, as David did, in the law of the Lord, but, having to work hard in her poverty with those same fingers, they became after a while, hard and calloused, and failed to detect the letters and words of the much-loved book. When she realized her misfortune, dismay filled her heart; she feared the bible

must be a closed book to her, henceforth she could never read it again, and in her love for it, and sorrow at her loss, she pressed the blessed words to her lips with a kiss of love; and in that very act, with a cry of delight, she discovered that her sensitive *lips* made out the raised letters and took perfectly the place of her fingers. Thus God who had given her no sense of vision, and had suffered her to lose the nicety of touch in her finger tips, still showed her how to read his sacred word. And to *your* people he has been marvellously good. The sciences and arts have been opened to deaf-mutes. They have become writers, poets, painters, inventors, teachers, editors, magistrates, soldiers, "filling offices such as it would seem impossible for deaf-mutes to fill." Thinking of these things, I have doubted if you ought to be called *afflicted*. You have the advantage over *us* in some respects, and, I dare say, we should like sometimes to attend your silent meeting, getting away from the tiresome sound of empty words, of angry discussion, of frivolous phrases, finding in your company solitude and society, solitude without desolation.

But indeed, my brother, the past history of your class, and of what christianity has done for them, must give strength to your words. If past generations of deaf-mutes have suffered neglect, christianity is seeking to atone for it. Our system of education enlighten their minds, and our christian teaching leads them to a knowledge of God, and of his Son Jesus Christ. You will know the testimony borne by deaf-mutes to the entrance of divine light into their darkened minds. Those who have been educated have said: "I had no idea of God before;" another said, "I

supposed God to be a strong and cruel man, who made the thunder and lightning to frighten us. I thought people went to church to worship the minister." Such were their thoughts in the ignorance of their silent world. *You*, my brother, are to carry *light* to their *darkness*, *help* to their need, the *knowledge* of a *Savior*, the promise of forgiveness and life; *Preach this* gospel to *all*, whether they can hear or not, and may God bless you in your work.

RIGHT HAND OF FELLOWSHIP.

REV. GEORGE H. IDE.



The pleasing task has been assigned me, dear brother, of welcoming you into your new field of labor and usefulness, and in doing so, I recognize it to be not a merely formal act. There is great fitness in greeting you at the threshold of that service upon which you are now about to enter. It seems to me, that this act is strikingly accordant with the whole spirit of the gospel we preach. In welcoming you to this field, I am only echoing the voice of our Master. He says to you to-day, "Welcome," in sweeter notes and with greater heartiness than human lips can express it. If there were no higher voice than this ministry with which you are surrounded, and this people before whom you stand, to bid you "God Speed," in the work of preaching the gospel, this would be a hollow and unmeaning service. But it is Jesus Christ that first says "Welcome to the work of his vineyard," and then we take the word from his lips and say "welcome" and again welcome! and thrice welcome!! It is then for Christ's sake that we

welcome you to-day. Your time, your talents, your life have been consecrated to the Lord, and in that consecration you said, "all that I *have* and am are thine O Lord, thou art welcome to them." And so the Lord says to us, "that which is mine I freely give, you are welcome to this my servant, given me in sacred consecration." You are not before us as a self appointed adventurer, but as an ambassador of Christ, bearing the marks of divine approval, and so we stand ready to greet you in the name of the Master. We welcome you with all heartiness and freedom of the gospel. The word of God is not something to be doled out to the world and grudgingly offered. The gospel door of salvation stands open day and night, and God's ministers are commissioned to cry to all weary and heavy laden ones, "come in, and rest thy head on the bosom of Christ." The gift of eternal life may be had for the asking. Men are welcome to it. I do not know that the word *welcome* is used in the Scriptures in a single instance, but what word can better express its spirit. There is a ring of *welcome* from every chapter, down every page. The world was welcome to Christ, though it did not welcome him. His life, his teachings, his death, his cross, his salvation purchased by his own precious blood. We are all welcome to it—free as the air we breathe. What propriety then in welcoming one who comes to preach this heavenly message? Yes, we come to-day from the workshop and the farm, ministers and laymen, old and young, to greet you; to welcome you to your field of labor. We welcome you to a ministry of service involving a peculiar responsibility.

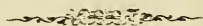
In the providence of God, we who are associated with

you in the gospel ministry, are deprived of the privilege of directly aiding you in preaching the word of life. You have come to a people that must depend upon you almost wholly, for the bread of heaven. No doubt you have said, "who is sufficient for these things," but we may believe that when Christ lays upon us special burdens, he will give us strength to bear them. I as a co-laborer with you in the vineyard of our Lord, would welcome you to the arduous duties of our calling. I offer you to-day, my very best wishes, my sympathy, my prayers. To the same end, and under the same leadership we will pursue our work for the glory of God.

I welcome you to-day in behalf of all the ministers and churches here represented, as well as many others with which you will be more or less intimately associated. We all unitedly give you a hearty welcome amongst us. To our conferences and associations, to our homes and churches we shall gladly receive you, but especially do I welcome you in behalf of the people who have in the providence of God, called you to be their pastor and teacher. Their hearts and homes are open to receive you. They welcome you as an ambassador of Christ; as their tender shepherd. They welcome you as the preacher of the word, and their spiritual guide. They welcome you as one who will sympathize with them in all the vicissitudes of life, in their joys and sorrows, in prosperity and adversity. They welcome you to their domestic firesides, to the couch of the sick and the bed of the dying. They welcome you to a place very dear in their affections.

And now, as a token of sincerity on the part of myself

and on the part of them for whom I speak, allow me to give you the right hand of fellowship, and may the clasping of right hands, not only be typical of friendship and fellowship here, but also typical of the same in another and higher sphere, where pastors and people meet to part no more.



CONCLUDING PRAYER.

REV. WM. S. COGGIN.



We thank thee, most merciful God, for this unusual, yet most interesting occasion, which has brought us together at this hour. Sanctify to us all, we entreat thee, the services in which we have participated. Look with special favor upon thy servant, who has to-day been set apart to the work of the gospel ministry by prayer and the laying on of hands. We thank thee that thou hast put it into his heart to engage in this blessed work. May he have great pleasure and success in his ministry, and may all his hopes be fully realized. Through him may the prophecy of thy word be fulfilled that "The ears of the deaf shall be un-

stopped, and the tongue of the dumb sing," and when thou shalt have accomplished thy purposes concerning him, receive him to that blessed world where "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

May thy blessing be upon us all, as we return to our respective homes. Incline and enable us faithfully to serve thee and our generation in our several callings. When our season of probation shall close, and thou shalt say to each one of us, "Give an account of thy stewardship, for thou mayest no longer be steward," and we shall appear before thy august tribunal, may we all be found at the right hand of the great Judge, to receive the welcome sentence, "Well done good and faithful steward," "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These, and all other favors we ask in the name, and through the merits and mediation of our blessed Redeemer whom with thee, O Father, and the Holy Spirit, we adore as the God of our salvation both now and forever and ever. Amen.



INTERPRETATION OF THE SIGN LANGUAGE.

PROF. R. H. ATWOOD.

ORIGINAL HYMN.

READ BY REV. C. U. DUNNING.

TUNE,—*Sweet Hour of Prayer.*

The Sabbath bell, the preached word,
 Sweet songs of praise ne'er to have heard.
 The mother's tones, the prattling child,
 The sounding sea, the tempest wild—
 The voice of God in nature's voice,
 Bidding His own in Him rejoice,
 Never a sound the pulses stirred—
 How sad the blank, ne'er to have heard.

But, sadder yet beyond compare
 When we absorbed in worldly care,
 Or held by fear that brings a snare,
 Nor strong nor free to do or dare,
 Neglect to speak the fitting word,
 And live as if *we* ne'er had heard,
 Neglect to sound his praises forth
 Whose life gave ours their weight and worth.

Who cannot hear, yet strive to heed,
 Brother, to them go in their need,
 Strong in His strength who hears the heart
 Proclaim His grace, His peace impart ;
 And in the silence so profound,
 Unbroken by distracting sound,
 Perhaps is heard more clear, above,
 Music most sweet, His voice of Love.

